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Oakland, California*

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THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND.

THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND, a monthly pamphlet of thirty-two pages, will contain the proceedings of the American Seamen's Friend Society, and its Branches and Auxiliaries, with notices of the labors of local independent Societies, in behalf of Seamen. It will aim to present a general view of the history, nature, progress and wants of the SEAMEN'S CAUSE, commending it earnestly to the sympathies, the prayers and the benefactions of all Christian people.

It is designed also to furnish interesting reading matter for Seamen, especially such as will tend to their spiritual edification. Important notices to Mariners, memoranda of disasters, deaths, &c., will be given. It will contain correspondence and articles from our Foreign Chaplains, and of Chaplains and friends of the cause at home. No field at this time presents more ample material for an interesting periodical. To single subscribers ONE DOLLAR a year, invariably in advance. It will be furnished Life Directors and Life Members gratuitously, *upon an annual request for the same.*

THE SEAMEN'S FRIEND

Is also issued as an eight page tract adapted to Seamen, and gratuitously distributed among them. It is furnished Auxiliary Societies for this use, at the rate of one dollar per hundred.

THE LIFE BOAT.

This little sheet, published monthly, will contain brief anecdotes, incidents, and facts relating to Sea Libraries.

Any Sabbath-School that will send us \$20, for a loan library, shall have fifty copies gratis, monthly, for one year, with the postage prepaid by the Society

In making remittances for subscriptions, always procure a draft on New York, or a Post Office Money Order, if possible. Where neither of these can be procured, send the money *but always in a REGISTERED letter.* The registration fee has been reduced to *fifteen cents*, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. *All Postmasters are obliged to register letters whenever requested to do so.*



Vol. 50.

SEPTEMBER, 1878.

No. 9.

From the New York Observer.

A CONVERTED INFIDEL,
AND WHAT HE HAS ACCOMPLISHED.

The following interesting life-sketch was handed to us by the writer, who is also the subject of his own narrative. He very modestly requested that his name should not be published, but it will give additional force and interest to the narrative to know that it is strictly authentic, and we take the responsibility of saying that the person whose history is thus recorded is Mr. Luther P. Hubbard, long and at present the efficient Financial Agent of the AMERICAN SEAMEN'S FRIEND SOCIETY.—*Eds. of Observer.*

Some fifty-four years ago a lad left his home in a good farming town in the southern border of New Hampshire. Sunday schools had not then found their way to that region. He had been a regular attendant at church, and had read the Bible from Genesis to Revelation, but had not much

knowledge of the evidences of Christianity. While in Boston, *Paine's Age of Reason* was placed in his hands, which he read with the greatest avidity. About that time Fanny Wright visited that city, and delivered a course of lectures in the Federal street Theatre, in which the young man took great interest, having become a member of the "Society of Free Inquirers," which met in a room adjoining Rev. Dr. Jenks' church. He also published and circulated tracts at his own expense, denouncing the Bible as an imposture.

Hearing much of the great city of New York, he was attracted to it, and soon found congenial spirits in Robert Dale Owen, who lectured in the so-called "Hall of Science" in Broome street, near the Bowery, every Sunday, and Benjamin Offen, who ridiculed the Bible at Tammany Hall, then in Nassau street.

These meetings he attended, and did what he could to sustain the *Free Inquirer*, edited by Mr. Owen; the *Daily Sentinel*, and other infidel papers; which were all discontinued in a few years for want of support.

Many readers may remember the great revival in the winter of 1831-2. One evening a fellow free-thinker proposed to his friend to attend the meeting at the Central Presbyterian church in Broome street, which was filled to overflowing. They looked in at the door for a moment and turned away, not hearing a word that was said, but the impression made can never be effaced from memory. The young sceptic now procured a Bible, which he had been without for years, and the scoffer began to pray, and as he read the sacred page light and joy came to his soul, and he found peace in believing. Old things passed away and all things became new.

He felt an intense desire for the souls of his companions in unbelief, and his first efforts were for them, several of whom were hopefully converted, and became useful Christians. After a suitable time he became a member of a Christian Church, and engaged in tract distribution and other appropriate duties.

Mr. William A. Booth, Vice-President of the Young Men's N. Y. Bible Society, tendered to him his horse and saddle-bags, with an invitation to explore the 12th Ward, which then extended from 14th street to Harlem and King's Bridge, to supply the destitute with Bibles. The offer was accepted and the work was found deeply interesting.

Soon after that was accomplished the following notice appeared in the *New York Observer* of March, 16, 1833:—

"An Agent Wanted."

"A Bible institution established in the city of New York for the exclusive benefit of seamen, have recently resolved to employ a permanent agent, whose whole time is to be devoted to the service of the Society.

"The Agent employed must be a man of devoted, active piety, and good address, intelligent and well read in the book of human nature, and not ignorant of the customs, habits and peculiar characteristics of the sailor.

"Application to be made in writing, accompanied with references to individuals well known, and addressed to A. B., Box 1002, Post Office, New York. The salary of the Agent will be \$500."

The young man was always interested in the brave sailors, and once walked over forty miles to get a sight of a harbor filled with shipping, but he did not think he possessed the qualifications required in the advertisement. His pastor, however, and others advised him to answer it, and he did so, and was appointed the first Agent for distributing the Scriptures in the city of New York.

The institution proved to be the New York Marine Bible Society, organized February 12, 1817. Anson G. Phelps was an officer of the Society, and had for years kept Bibles in his counting-room for distribution among seamen. At one of the meetings of the Board, Mr. Phelps said: "Brethren let us take some Bibles and occasionally go out with the Agent to encourage him in his work." These kind expressions from a man of deeds rather than words, will never be forgotten.

The Agent was expected to collect the funds to purchase the Bibles distributed, and for all other expenses of the Society. His

first day's effort, in South street, is well remembered. People had not then learned the luxury of giving, and he met with much discouragement. It seemed that he must give it up. A merchant said that he would give if he could see a sailor who needed a Bible. In a few moments one was found and stood in the counting-room before him. This appeal was irresistible.

Nothing seemed more unlikely than that this young man should be instrumental in the distribution of more than a hundred thousand copies of the Scriptures. At the suggestion of the Agent, the Board resolved to supply packet ships and steamboats (there were then no ocean steamers) with large Bibles appropriately lettered, a practice that has been continued to the present time.

Of the thirty-two persons constituting the Board of officers in 1835, two only survive, Luther P. Hubbard, the Recording Secretary, and William Ballard, one of the managers. Noah Wetmore, Najah Taylor, James Boorman, John Wheelwright, Rev. Henry Chase, Capt. Asa W. Welden and others, were active in the good work, and their memory is precious.

The AMERICAN SEAMEN'S FRIEND SOCIETY, then in its infancy, always ready to lend a helping hand in every good work for seamen, invited the Agent to occupy a desk in their office, which was accepted, and so rapidly have the years glided away that the lad has reached the age of three score and ten, still there, engaged in behalf of seamen.

When the humble labors here sketched, began, there was but one Mariner's Church, and no Sailor's Home, or Seamen's Exchange in New York. The United States Life Saving Service, so efficient

and useful, was not thought of till a later date.

Much yet remains to be done, but considering the obstacles to be overcome, the progress of the work has been highly satisfactory and encouraging.

The Swedes at Home.

The Swedes are a simple-hearted, laughter-loving people, and they make as much as possible their short summer. Göteborg abounds in commercial enterprises of every sort, full of ships, canals and factories—a busy, unpoetic life relieved on Sundays by theatres and operas, to which everybody goes as a matter of course. I remember a delightful evening passed in one of the pleasant gardens, while a band played soothingly and the long light fell out over luxuriant green shrubberies and bewildering flowers—a garden full of happy people, full of a sort of old Greek Anacreontic spirit, sweet and sunny as any picnic party in Italy. It is in these brilliant bits of summer that the Swedes lay up stores of sunshine for the long and relentless winter—a winter which is a sort of hyperborean twilight illumined by the dazzling shadow-dance of the aurora borealis.

The Swedes are constitutionally sunny-tempered. There is lurking in their constitution that drop of golden light which transforms a dew-drop into a lens—a highly imaginative, sociable, sensuous people, supplementing their bleak climate by every resource of art and culture. Swedish poetry abounds in rich pictorial effects, and yet it has the silvery spirituality of the most unsensuous German ballad.

The part of Sweden in which Göteborg lies is full of grain and

green fields, and a culture so soft and luxurious that it reminds one of parts of France. The country is mountainous, but everywhere up the mountains there run curving valleys full of rye and wheat that leave behind their lines of sinuous and suggestive green. There are a South and a North to Sweden as different as the South and North with us. The Lapps and Finns in the extreme North dream of this, to them, delicious Arcadia of the South of Sweden, as of something fairylike and unattainable. In the North life is so hard, so bitter, so hopeless: it is a life shared with wolves, bears and reindeer—a life that reduces people to live on the ground bark of trees, grovel in huts two-thirds of the year, and become stunted, abject and miserable. For centuries,—and centuries strangely near ours,—those northern provinces were strongholds of paganism. The vivid hereditary prejudices of the Finns and Lapps crop out in sharp controversies with the Swedes and Norwegians. A Swedish or Norwegian woman who marries one of these people has to learn his language, there being sounds in the Scandinavian, simple as these sounds are, unpronounceable to the mountaineers.

Lippincott's Magazine.

Why Not Learn To Swim?

It matters not whatever else may fail the journalist in the long vacation when news becomes scarce,—there may be no big gooseberries, no showers of frogs, no coming comet, and even no great sea-serpent—he is always sure of one thing, and that is an unfailing supply of communications headed “Drowned while bathing,” or “Sad accident to a boating party,” and so on to the end of the melancholy chapter.

It is positively heart-rending amidst the multiplicity of fatal accidents which neither prudence nor forethought can always remedy, to read the annual account of deaths by drowning. Every day brings with it a repetition of the same sad story. It is certain that ninety-nine out of every hundred might have been prevented if people were only taught to swim in their school days just as they are taught grammar, arithmetic, or any other branch of learning, as is the case in Germany and other European countries. And the neglect of this is all the more reprehensible, because it costs literally nothing, or next to nothing at all. It is so easily learned that a child may be trained to it, and it is one of the most enjoyable and health-giving exercises that can possibly be indulged in, whether breasting the freshening billows of the ocean, or skimming over the cool, translucent surface of river or lake. It strengthens and braces the entire system, when indulged in with due moderation; and if it cannot impart Spartan courage to the souls, it can help to give Spartan vigor to the frames of our youth, and so strengthen the sinews of the nation.

But, after all, it is from the higher and more serious point of view with which we started, that we prefer to look at this question,—namely, the enormous saving of human life which would be effected if a knowledge of the natatory art became universal. Why! deplorable and incredible as it may seem, the vast majority of our sailors, great maritime nation as we are, know nothing in the world about swimming, and in case of shipwreck have no alternative but to cling to any stray spar within reach, no matter how frail, or leap

headlong into a boat already overcrowded with women and children, and so cut off the last hope of escape. There is no reason in the world why every man, woman, and child in this country should not be able to swim. Of course it is one of those things in which we can not expect the Legislature to interfere, though schoolmasters as a body might do much by urging its necessity. But, the real remedy, after all, lies in the hands of the parents, who ought, in the interests of their children, to insist on it; for neither warning nor threats will ever keep an English lad out of the water,—danger or no danger. But once let a knowledge of swimming become the rule and not the exception, then bathing, boating, and yachting (in which more or less at this season of the year everybody indulges in) would become as safe as they are now dangerous recreations, and with an increased sense of security would come an increased sense of enjoyment.—*London Globe*.

The Brooklyn Bridge Caisson Disease.

Several lives have been lost and many persons have had their health ruined in the construction of the piers for the East River Bridge. Col. Roebling, the engineer of the great work, has been one of the greatest sufferers, and, though everything has been done for him that medical skill can suggest, he has obtained no relief. The malady is known as the "caisson disease." The foreman, who when he began work in 1870 was an unusually strong and healthy man, and who has been disabled by the disease, gives the following description of the caisson work:—

"The Brooklyn caisson was 178 feet long by 104 wide, and we sunk it to a depth of 49 feet. The New York caisson was 182 by 103, and 78 feet deep. The hours of work were regulated according to the distance below the surface. The farther down the more compressed the air and the greater the difficulty in breathing. At a depth of forty-two feet there was a pressure of sixteen pounds to the square inch. There the men could work eight hours out of the twenty-four. At a depth of forty-nine feet there was a pressure of eighteen pounds, and at the bottom of the New York caisson, seventy-eight feet, there was a pressure of thirty-four pounds. Here we only allowed the men to work four hours out of the twenty-four. We kept employed about two hundred men on the Brooklyn side and three hundred in New York. There was danger in going down the caissons, especially to strangers and beginners, if sent down too quickly. I have seen the blood flow from the men's noses, their eyes red and bulged out as if ready to start from their sockets, and the poor boys suffering terribly. We tried to be careful, and, until they became accustomed to the work, lowered the men very slowly; yet nearly every day some one or more would be overcome. The sensation when going down was like shutting a man up in a cheese-box and turning a full head of steam on him. First there was difficulty in breathing; then a queer, uncomfortable feeling in the ears, which extended to the brain. As the steam was turned on more and more it seemed as if the brain must burst and the top of the head fly off. This would continue until one had reached the bottom of the shaft and passed the air-lock. Then it would gradu-

ally wear off and the man be again comparatively comfortable.

"The symptoms of caisson disease were not shown until the men had finished their tasks and come up from the bottom. As soon as they came to the surface and got a breath of fresh air they would show if they had been touched. Some would fall instantly, like stricken bullocks, and lie insensible. Generally, though, those affected when they reached the top would be taken sea-sick and retch violently. Then, as that passed off, paralysis would gradually set in. It was noticed, too, that the paralysis was always in the legs and feet, and never in the upper part of a man's body. We did all we could for them, had a regular hospital in the yard and doctors always in attendance, and a man once touched we never let go down again.

"When the Brooklyn caisson was on fire, I stayed down for sixteen hours. That was too much for me. That night I was barely able to drag myself home. I had excellent medical advice, but, beyond giving temporary relief from pain, the doctors could do me no good. I feel that it is slowly growing worse and that some day I shall be wholly useless. If I sit down, it is both difficult and painful to rise; and when I get up, I have to stand still for a moment or two before I can walk. I can raise my legs but very little, and cannot so much as put on my own shoes and stockings. Occasionally I have violent twinges, which keep me home for two or three days. It feels then as if some one was dragging the very marrow out of my bones with a hook. I am satisfied that there is no cure, and so simply keep myself under the influence of morphine until the attack passes over."

The foreman says that five or six have died from the disease. He thinks that one-third of all the men employed were disabled.—*Independent*.

LAKE TAHOE, a favorite summer resort of Californians, is one of the wonders of the world. Here you have a sea of pure fresh water, fifteen hundred feet deep, cold as snow, and bluer than the sky, resting in a vast mountain basin elevated more than six thousand feet among the crests of the Sierra. All around it rise mountain slopes, clothed with fragrant forests of pine, fir and cedar. You row out in a skiff a hundred yards from shore, rest on your oars and look over the side to find yourself hanging, like a feather in empty space, with sixty feet of water below you, transparent as the air. Row farther out, and suddenly the green bottom falls off in a submarine precipice, leaving the unfathomed depth as perfectly blue as the deepest sea or the deepest sky (for their color is literally all one, only a shade darker in the water, or a shade filmier in the air). Down in these gorges of blue ice-water lie the great trout, looking up, perhaps, and seeing our skiff glimmering overhead like a shining speck of cloud.

Just as a mother with sweet pious face
 Yearns toward her little children from her seat,
 Gives one a kiss, another an embrace,
 Takes this upon her knee, that on her feet;
 And while from actions, looks, complaints,
 Pretences,
 She leads their feeling and their various will,
 To this a look, to that a word dispenses,
 And whether stern or smiling, loves them still;
 So Providence for us high, infinite,
 Makes our necessities its watchful task,
 Harkens to all our prayers, helps all our wants,
 And e'en if it denies what seems our right,
 Either denies because 'twould have us ask,
 Or seems but to deny, or, in denying, grants.

Felicia's Sonnet on Providence.

THE RELATION OF WORK FOR SEAMEN IN THE PACIFIC
OCEAN TO THE EVANGELIZATION OF CHINA
AND JAPAN.

BY S. C. DAMON, D. D., CHAPLAIN OF THE AMERICAN SEAMEN'S FRIEND
SOCIETY AT HONOLULU, S. I.

*Prepared, by request, for the American Seamen's Friend Society, at
its Fiftieth Anniversary, May 6th, 1878.*

It is interesting, in considering this subject, to recall the fact that the AMERICAN SEAMEN'S FRIEND SOCIETY, at its very origin, placed upon record its sympathy with the Foreign Missionary Work in China. Our Society was organized in 1828. Its first foreign Chaplain was the Rev. David Abeel, sent to Canton, who sailed in company with the first Missionary of the American Board, the Rev. Mr. Bridgman. They sailed from New York, in October, 1829, and were most cordially welcomed by the English Missionary, Dr. Morrison, who "rejoiced, in the event, as accomplishing many of his desires and prayers, and as he trusted, brightening the dawn of truth in China."

The saintly Abeel immediately entered upon his chaplaincy duties, and, although he labored but one year in the seamen's cause,—yet great was his influence then, and subsequently, for the evangelization of China. Through his suggestions and influence, as we learn from Dr. Speer's work on "China and the United States," a Chinese scholar and official, by the name of Sen Ki-Yu, Governor of the Province of Fu-Kien, prepared a work, in ten vols., which was printed in the language of China, entitled "*A General Survey of Maritime Countries.*" In this work, the character of Washington was portrayed at length, and thus brought to the knowledge of the Chinese people. The author of this work, in 1867, was at the head of "Arts and Sciences" of the Empire of China. In token and appreciation of the great work which Sen Ki-Yu had accomplished, President Lincoln, through Mr. Seward and Mr. Burlingame, presented this Chinese author and official with a portrait of the "Father of his Country." A touching acknowledgment of this testimonial, signed by Sen Ki-Yu, addressed to Mr. Burlingame, as U. S. Minister, will be found in Dr. Speer's book, page 425.

The Rev. David Abeel having entered the service of the American Board, was succeeded by the Rev. Edwin Stevens. In addition to his indefatigable work for seamen of all nations, visiting the port of Canton, he was alive to the evangelization of China, not only cordially coöperating with Morrison, Gutzlaff and Bridgman, but actually doing

what he could for the inhabitants of that great Empire. In a letter written February 5th, 1833, Mr. Stevens remarks:—"I think the way seems to be opening for wider operations among the Chinese. If God will, and when my own duties will not prevent, I hope to try whether the Chinese will not receive and read the truths of God,—if I can acquire the language sufficiently."

So long as the AMERICAN SEAMEN'S FRIEND SOCIETY sustained its chaplaincy at Canton or at Hong Kong, its chaplains exerted, directly and indirectly, an influence upon the evangelization of that great Empire. The Rev. James Beecher was afterward chaplain in Hong Kong. I first met him in Honolulu, where he was attached to the world-renowned clipper *N. B. Palmer*, commanded by Capt. Low. On one of her trips to China she touched at this port, and while the crew were on shore, upon the Sabbath, I remember, on coming out of the chapel, a tall, fine-looking young man spoke to me, remarking that he was a son of Dr. Beecher, but attached to the *N. B. Palmer*. He subsequently became chaplain at Hong Kong, and an officer of the Federal Army, in the great civil war.

In the year 1855, the clipper ship *Golden West* made a passage from Shanghai to New York. The Right Rev. Bishop Boone, for many years a missionary in China, was a passenger. As was his custom, he preached on Sabbath morning to the crew, from Luke xv, 18, 19. Among the crew was a Jewish sailor, born in London. Never before had that sailor listened to a Christian sermon. As the Bishop, referring to the Prodigal Son, remarked,—“This man was a Jew,” the Jewish sailor found his attention arrested. The result was, his conversion, which led to his baptism, by Bishop Elliot, of South Carolina. The facts are fully stated in a narrative by the sailor, published in the SAILORS' MAGAZINE for May, 1860. Subsequently he shipped on board the *Ivanhoe*, bound from New York to San Francisco, where he now resides, honored and useful in Christian work. While on his passage around Cape Horn, he was instrumental in leading a shipmate whose past life had been most reckless, to become a follower of Christ. Years pass,—the latter sailor returns to New York, and there, in the Mariner's Church, makes a profession of his faith in Christ. Ere long he is found in the fore-castle of a packet running between San Francisco and Honolulu. I became acquainted with him,—Edward Dunscombe,—in 1865, when, having procured his discharge, he came to reside in Honolulu, as my assistant in the seamen's work, and he is now keeper of our Sailors' Home.

In the spring of 1869, Mr. Dunscombe was led to teach a few Chinamen who were anxious to learn the English language. The humble

work thus begun, has been most successfully carried on without interruption during the past nine years. The school has been taught in the Bethel Lecture Room, three evenings each week. It has been a task, and required great self-denial, but the results are manifesting themselves in a manner most cheering. More than 150 have been taught to read and write the English language. Never could there occur a more happy illustration of the shrewd remark of the Rev. Joseph Cook, in the prelude to his lecture on the 11th of November, 1877,—“How can we catch a Chinaman? By baiting the Gospel hook with the English alphabet.”

Some of the pupils of Mr. Dunscombe's school have already professed their faith in the Christian religion, and are now witnessing a good confession before the world, as members of the Bethel Church. They have, among themselves, organized a Young Men's Christian Association, which has been legally incorporated by the Hawaiian Government. This Association has bought “lots” in the public Cemetery, costing about \$400, showing that the members desire their “earthly remains” to be deposited here, and not transported back to China. Other happy effects are flowing out from this effort to evangelize the Chinese. One of their number recently visited China, and returned with a Christian colony of immigrants, so that we have now residing upon the Sandwich Islands, about 150 Christian Chinese, most of whom have been converted in China, under the labors of the Basel Missionaries.

Bishop Boone could scarcely have imagined, when preaching to the sailors, on board the *Golden West*, that a train of spiritual agencies was to be set in motion, which would tend most powerfully to the evangelization of the Chinese on the Hawaiian Islands,—known in the language of that Empire as Tan Hiang Shan, or the Sandalwood Islands.

In referring to China for illustrations of the sentiment, that “God is making commerce his missionary,” I am reminded of a most interesting incident, related to me when passing through New York, in May, 1876, by W. A. Booth, Esq. Our only interview was very brief, for a Wall street merchant is not supposed to have many spare moments, during business hours, for a foreign missionary. Our hurried conversation chanced to turn upon the Chinese problem, when he related to me the cause which brought Yung Wing, Esq., of Hartford, to the United States. Some thirty years ago an American merchant doing an extensive business in China, while residing there, not being altogether in sympathy with the missionary work as then carried forward, proposed to the Rev. Dr. Brown, now of Japan, to select three promising young

Chinese lads,—take them to the United States and make arrangements for their education, and he would provide the means. That plan was fully carried out, during several subsequent years. The Chinese Imperial Commissioner, His Excellency, Yung Wing, was one of those young men. After graduating with high honors, at Yale College, and carrying off the honors of prize composition in English, he returned to China and became most successful in business. His career attracted the attention of the Imperial Government, and through his influence, the Chinese Government devoted the sum of one and a half millions of dollars to the education of one hundred and twenty young Chinese, now in Connecticut.

May it not be said of that merchant, in the words of Emerson, respecting the workman on “St. Peter’s Dome,” at Rome,—

“He builded better than he knew,—”?

Subsequently to my interview with Mr. Booth I met Mr. Yung Wing in Hartford, and after our interview, received from him a note containing this significant paragraph, which is, as applicable to the state of public sentiment in the United States in 1878, as in 1876.

“Unless there is a strong public sentiment,” remarks Mr. Yung Wing, “against any measure taken to exclude the Chinese coming to this country, I am afraid Congress will legislate on it, so as to satisfy *the California clamor*.”

It is well known how closely the Japanese Empire was sealed, until opened by the negotiations of Commodore Perry, in 1853–4. This event in the world’s history is a most apt and happy illustration of the historian Bancroft’s idea, as expressed in a paragraph of his eulogium upon President Lincoln:—“Sometimes, like a messenger through the thick darkness of night, Omnipotence steps along mysterious ways: but when *the hour strikes*, for a people or mankind to pass into a new form of being, unseen hands draw back the bolts from the gates of futurity; an all-subduing influence prepares the minds of men for the coming revolution; those who plan resistance find themselves in conflict with the will of Providence, rather than with human desires.”

When the hand on the dial plate of time, indicated that the *day* and *hour* had come for Japan to pass into new relations with other nations, then difficulties and obstacles are marvellously removed and a peaceful revolution is achieved. The opening of Japan stands in marked contrast with the bloody chapter in the history of China, when the opium war was prosecuted by a Christian nation, and China was compelled at the cannon’s mouth to pay an enormous indemnity, for the destruction of a drug so fearfully demoralizing to the inhabitants. No careful student of history can overlook, however, the preparatory

steps which had taken place to bring about the opening of Japan. Among the agents employed may clearly be discerned the seamen of the United States, Japan, and of other nations. These men, humble as they were in the social scale, I am prepared to show, were marvellously instrumental in the great revolution. Repeatedly, during the half-century prior to the Perry Expedition, Japanese seamen had been taken from wrecks at sea, and from barren islands and brought to the Sandwich Islands, and the United States. Seamen belonging to American vessels had been cast upon the Japanese islands, and vessels of war had been sent to demand their release, as in the case of the line-of-battle ship *Columbus*, under Commodore Biddle, and the U. S. sloop-of-war *Preble*, under Capt. Glynn. Previous to their visits seamen from the whale ships *Lagoda* and *Plymouth*, were cast adrift upon those Islands. One sailor by the name of Ranald McDonald, planned an expedition for penetrating the interior of Japan and was imprisoned. He was rescued by Capt. Glynn in 1849. Full reports of these transactions were published in *The Friend*. Charles Nordhoff, Esq., who is now so well known in the political and literary world, was a youthful sailor on board the *Columbus* during her cruise in the Chinese and Japanese waters, as he informed me, during his visit to the islands in 1873.

Our limits will not allow minute detail, but the case of one Japanese sailor merits something more than a passing notice, because in the Providence of God, when he finally was restored to his native land, he was called to act a most important part in opening the country to foreign intercourse. The knowledge of the English language, which he had acquired in the common schools of Massachusetts, enabled him to translate Perry's despatches to the Japanese Government, and those of that Government to Commodore Perry.

About the year 1839, Nokohama Mungero, who became one of the Japanese Ambassadors to Europe in 1870, to make observations on the Germano-French war, was found, a poor wrecked sailor, on a desolate island, by Capt. W. H. Whitfield, commanding the whale ship *John Howland*. He was brought with two of his countrymen to Honolulu. He accompanied Capt. Whitfield to the United States and by him was educated in the public school of Fair Haven, Mass. After about ten years absence he returned to Honolulu, where I became acquainted with him in the autumn of 1850, and obtained for him and his two countrymen a passage to Japan, on board the *Sarah Boyd*, bound from Mexico to Shanghai, but touching at Honolulu. On landing in his native country, he was made a prisoner "of State" and set to translate "Bowditch's Navigator," into the Japanese language. These and

many other facts I learned from him, when he visited Honolulu, in May, 1860, as interpreter, on board the Japanese man-of-war *Candimarrak*. Among other facts he gave me the information respecting the interviews of Commodore Perry with the Japanese officials, and his translation of their dispatches. An account of Nokohama Mungero was published in the *Independent*, in 1870, written by Professor Murray, of New Brunswick, N. J.,—now Superintendent of Schools in Japan. When we parted, he gave me a Japanese manuscript copy of Bowditch's Navigator and a Japanese sword over two hundred years old, as testimonials of his friendship.

The foregoing facts are sufficient to show the important part which American and Japanese seamen have taken in the opening of the Japanese Empire, all of which was necessary to prepare the way for the evangelization of its forty millions. Since that important event seamen have not ceased to contribute their share in carrying forward the work and spread of the Gospel in that country. On board the *Mississippi*, one of the vessels belonging to the Perry Expedition, was a pious marine by the name of Goble, to whom I was introduced by Chaplain Jones. This young man expressed to me the desire to return as a missionary to Japan. On arriving in the United States he proceeded to Madison University, Hamilton, N. Y., where he pursued his studies preparatory to the Christian Ministry, and returned to Japan, via Honolulu, in 1860. He was accompanied by a Japanese sailor,—Joseph Senthoro,—who had been taken to the United States where he was converted. A sketch of his adventures will be found in the SAILORS' MAGAZINE for December, 1859.

A remarkable instance of God's Providence, illustrating the method of his operations, is that of the Rev. Joseph Nee Sima, now the honored Missionary of the American Board at Kobe, Japan. All readers of missionary intelligence are acquainted with his singular and romantic career, from the time he found the first chapter of Genesis* printed in Chinese characters, by which he was led to search for some one to tell him the story of the Christian's God. He left Japan and wandered away to China, and there became attached to a ship as a sailor boy, and in that capacity went to Boston. There he fell under the care of Mr. and Mrs. Alpheus Hardy, who sent him to Phillips Academy, Amherst College and Andover Theological Seminary. Ere long the Japanese sailor boy returned to his native land a Christian missionary. In this connection I would remark that foreign missionaries in China,

* The story of Mr. Nee Sima's wonderful history, as told by President L. Clark Seelye, of Smith College, Northampton, Mass., gives his finding of *St. John* iii, 16th, in the Chinese character, in the streets of his native village, as the incident which gave rise to his search after the true God.

Japan and Sandwich Islands, have always evinced the liveliest and warmest interest in the Seamen's Cause, and shown themselves the best and most sympathetic friends of seamen. They have always been ready to preach to seamen when opportunity offered. Coan of Hilo, Baldwin of Lahaina, and Brown of Yokohama, have proved themselves the best of Chaplains.

Thus, God is now and has been working through human agents and agencies, humble it may be in human view, for the evangelization of those two great Empires, numbering a third part of the inhabitants of our globe. I think it has been made apparent, in this discussion, that "the relation of the work for seamen in the Pacific Ocean" was most intimately connected, identified and interwoven with the early movements for the evangelization of those two Empires during the past half century. While the great Foreign Missionary Societies of Europe and America have occupied the front rank in the advancing column, those working for seamen have been called to perform important auxiliary labor, perhaps equally necessary to the final achievement of an undertaking foretold by prophets and commanded by our Savior, when he said, "Go, ye, into all the world and preach the Gospel to every creature."

The friends of seamen, on this half century celebration, have no occasion to be discouraged, or faint-hearted in the work lying before them; for it blends and harmonizes with the Christian, philanthropic and missionary work of that broad phalanx of evangelical labors and agencies, which are now revolutionizing the world and hastening forward the final triumph of the Prince of Peace. If there is truth in the declarations, "there are no foreign lands,"—and "God is making commerce his missionary," it is in part because the work for seamen has not been neglected during the past half century, while they have been called to man ships and steamers, which now go "to and fro" across all oceans, seas and lakes, with the rapidity and regularity of the shuttle in the loom, thus weaving a broad net work of commercial and evangelical agencies, which, it is hoped, will ere long unite all nations in one great Christian brotherhood; thus hastening the spread of Gospel truth, and the introduction of the long wished for era, when it shall be said:—

"One song employs all nations, and all cry
Worthy the Lamb, for he was slain for us,
The dwellers in the vales, and on the rocks,
Shout to each other, and the mountain tops,
From distant mountains, catch the flying joy,
Till nation after nation taught the strain,
Earth rolls the rapturous 'Hosanna' round."

THE RELATION OF GOSPEL WORK AMONG SEAMEN TO
THE OTHER CAUSES OF CHRISTIAN EFFORT FOR
THE CONVERSION OF THE WORLD.

BY REV. ISRAEL P. WARREN, D. D., FORMERLY CORRESPONDING SECRETARY OF THE AMERICAN SEAMEN'S FRIEND SOCIETY.

A Paper read before the American Seamen's Friend Society, at its Fiftieth Anniversary, May 6th, 1878.

Perhaps no period in the history of religion in this country was more distinguished than the twenty-five years beginning with the organization of the A. B. C. F. M. in 1810, and reaching to 1835,—a period within which most of what we are wont to call our great religious charities took their rise. Our societies for foreign and home missions, for publishing Bibles and religious books, for the evangelization of seamen, for educating young men for the ministry, for reform in prison discipline, and from intemperance, and many others, all had their birth then. They were a new manifestation of the life of the church, which, having long lain dormant under the paralyzing influence of State connections and lax doctrine, now awoke to a consciousness of its responsibilities as the depository of the Gospel of salvation for the world.

Historically, thus, we discern the relation between all these undertakings of Christian benevolence. The one great commission of our Lord to his people to “go into all the world and preach the Gospel to every creature,” under the quickening of the Spirit, burst forth into a many-branched tree of blessing for mankind. In it all these enterprises are sister branches. One of them may be larger than another; one may be central and another lateral; one may spread out towards the north, and others toward the east, the west, or the south, but they are all offshoots from the same tree. They derive their life from the same root; they inhere in the same trunk, they bear fruit to the glory of the same Proprietor and Lord.

In such a unity of origin and purpose the relations between the seamen's cause and the others must be those of mutual dependence and helpfulness. No single branch of a tree can be vigorous if the others are not so. No one can droop and die without endangering the life of the rest. Foreign missions awoke new interest in the spiritual destitutions of our own country, and new efforts to supply them. Workers in the field, both home and foreign, needed tools to work them; hence new machinery was devised to multiply Bibles and tracts; supplementing the preaching of the voice by the preaching of the types. And beginning thus to think of and to feel for the wants of a world perishing

in sin, good men were led to think of the evils which afflicted society at home, of the woes of intemperance, of the wrongs of slavery, of the shocking condition of prisoners and paupers, and the insane. And each new Christian endeavor thus entered upon swelled higher the fountain of Christian feeling from which it sprung. Each gave the church a new experience of the benefits of work for Christ. Each revealed to it its power to work, and taught it how. Giving of its prayer and of its money for one object made it easier to do the same for another. The church was drawn out of itself; was taught to imitate the spirit and example of its Divine Master, and learned the one great inspiring lesson of charity that "it is more blessed to give than to receive."

I have no space for following out the work for seamen in detail, and showing how it has aided and been aided by the other branches of Christian labor. Our brethren from abroad will tell you what seamen used to be on foreign shores, and all the story of their connection with missions. Others will speak of their condition in port, of Bethel churches, and seamen's homes, and savings banks, and how all these have wrought not only to make seamen better, but to promote reforms in large classes of our city populations. Others still will speak of the influence of the press, of Bibles and tracts, and ships' libraries, both as a means of instruction on shipboard and as seed to be sown the world over wherever our vessels go. The story of the temperance reform is, as ever, full of pathos and of joy. The review of the half century which this Society is permitted to make, to-day, will signally illustrate the goodness of God both in what it and its sister institutions have done for these men of the sea, and in all the good that has come from their greatly improved condition and influence in the world. If all the currents of influence in the moral world could be traced out as perfectly as the circuits of the waters may be shown in the natural, we should unquestionably discern the work done for sailors, returning with an equal blessing upon the hearts and homes, the churches and communities whence it came. "All the rivers run into the sea, yet the sea is not full; *unto the place from whence the rivers come, thither they return again.*"

If I might go a little outside of the theme prescribed to me I should like, in closing, to suggest how greatly the agencies which God is employing for the conversion of the world are multiplying. The "other great instrumentalities for promoting the Gospel" have become a host, far exceeding what we used to think and to talk of. Not missions alone, not preaching and colportage, and libraries, and Sunday-schools only are now doing this work, but a vast array of what we have been

wont to call *secular* forces. The sea itself is hardly the same thing it once was,—a divider between alien lands. The cables which lie along its depths have become arteries of life through which nations may feel each other's heart-beats. Steam has flung bridges across its waves, over which it is but a holiday excursion to pass. War and commerce are carried forward by methods never dreamed of when this Society was founded. The East Indiaman and the old man-of-war have been hauled into the dry dock never to be launched again. Art, science, invention, have become our mission forces; world's expositions are preaching stations; telegraphs,—and shall I add telephones and phonographs?—our preachers. Even newspaper enterprise has set up the business of missionary pioneering and opening hitherto sealed continents to the access of Christian nations. The world is getting on fast, and by methods heretofore unknown. Need I say that all this accelerated work of spreading knowledge and civilization through the earth increases a thousand fold the question, by what hands it is to be done? Shall the utmost resources of art and skill be expended in perfecting engines and ships and arms and commodities for traffic, and the means of intercommunication, and no care be taken to improve equally the human instruments which are to work all this machinery? Iron and coal and steam and electricity are mighty agents, indeed, for revolutionizing the world, but they must be directed by the higher force of mind and will. Put them at the command of the love of God, and the “enthusiasm of humanity,”—and with his blessing they will rapidly speed the day of the glad consummation.

The Sailor's Text.

HOMEWARD BOUND.

“*Now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.*”
Heb. xi: 16.

HOMEWARD! yes homeward! It is the thought of *home* that cheers the voyager's heart. Every wave he crosses, every bound of his vessel, every fresh breath of the favoring breeze, is bringing him nearer the friends and the home he loves.

Reader! is this your feeling with reference to immortality—I am *homeward bound*? This frail tempest-tossed vessel of humanity, the sport of wind and wave, is not my home. I long to see the lights glimmering on yonder shore, and to hear those voices of loved ones who have preceded me there! Be grateful and thankful for all temporal comforts and blessings, but do not rest in them. Let your true treasure be above! The traveler has no home-feeling in his inn. He turns aside there to tarry for a night. “Pilgrims and strangers on the earth,”—“here we have no continuing city, *but we seek one to come!*”

“Time's wild and wintry blast
Soon shall be overpast;
I shall reach *home* at last—
Heaven is my home!”

From "Home and Society" in Scribner's Monthly, for September, 1878.

BOYS OF THE FAMILY—THE BOY WHO WANTS TO BE A SAILOR.

The boy in the family who wants to be a sailor is usually a source of more trouble in the present, and of more anxiety for the future, than all the other boys who are reconciled to mercantile or professional pursuits on shore, put together, even though there are half a dozen of them. He is what Mark Twain would call an example of the composite order of human architecture,—a contradictory being, positive in some ways and negative in others, blending in his effusive disposition a varied assortment of vices and virtues; the merry plague of all who surround him, annoying and coaxing in a breath; of whom many are ready to predict evil, while, perhaps, only his mother, with clear, tender, affectionate discernment, penetrates the reserve of goodness that lies below the rough surface of his rebellious nature.

Few homes have not known such a boy, and few mothers and fathers who possess many boys have not been put to their wits' ends in the endeavor to place him where he should be as exempt as possible from the temptations and hardships of his chosen profession. If he is earnest in his purpose and physically adapted to so arduous an occupation, it is as difficult to dissuade him as it is foolish to tell him that a sea-faring life is degrading, unremunerative, and unworthy of his best efforts. He can never be made to believe *that*,—he whose brain is rife with the glowing remembrances of Drake, Nelson, Perry, Lawrence, and Farragut, all of whom, with at least a hundred others, are ineffaceably enshrined in his heart; no lover ever loved his mistress with more longing tenderness than this boy loves a ship, and the breath of the sea freshens his nostrils and lends the sparkle of awakened enthusiasm to his eyes.

But with the best intentions in the world, and sometimes with the worst results, many parents try to make a landsman of him by conjuring up, not only the real disadvantages of sea-faring, the tyranny and brutality of some captains and mates, the wretched pay, the slow promotion, and the limitations of success, but also imaginary or exceptional miseries, of which they may have acquired a knowledge by reading without sufficient discrimination such a philippic as

"Among Our Sailors," by J. G. Jewell. That well-meaning little book certainly contains enough of horrors committed on the high seas to deter any one who believes in it, and who is not a born seaman, from launching into the profession which it describes. In some instances it would prove a valuable supplement to parental opposition. We grant that much of it is unhappily true, for young relatives of the writer have suffered from the cruelty of the captains and officers, who take advantage of their despotic positions at sea to overpunish their men; but we are considering a boy who is bound to go to sea, and it is a pitiable mistake to start him in the world with a discouraging view of his prospects. Having found out his determination, his guardian would do better by him in frankly recognizing that the sea is an honorable profession.

A certain youngster, with an ineradicable predilection for salt water, came once upon a time under the care of the writer; he was a warm-hearted, impulsive, mischievous lad, who as an infant gave his nurse and mother no peace through his acrobatic propensities, which left him with as many scars at the age of fourteen as a veteran of Balaklava, and no inducements proved strong enough to keep him ashore. He is now on his way home from the Philippine Islands; and in the present paper we desire to smooth the course of those parents who have sons like him, by describing the opportunities there are for training and placing them.

The Naval Academy at Annapolis offers an excellent education, practical training and good treatment, and the youth who is admitted to it may thank his stars, for there is no other way so pleasant and advantageous of becoming a sailor and an accomplished gentleman. Candidates are nominated as often as vacancies occur, by the members and delegates of the House of Representatives, each of whom has the privilege of appointing one; ten others are appointed at large by the President of the United States, and one other by the District of Columbia. A sound constitution, a fair moral character, and a thorough knowledge of the English branches are essential in the applicants, who must be over

fourteen and under eighteen years of age. The examinations are held on June 21st and September 12th at Annapolis, Md., where applicants are required to report in person, traveling from their homes at their own expense, which in the case of boys living at a distance is so great that many families cannot afford it, and the benefits of the Academy are thus partly restricted to the wealthier and influential classes. Having successfully passed the examination, however, the cadet-midshipman, as the candidate is now called, finds himself in the arms of a most liberal *alma mater*; he signs articles binding himself to serve the United States Navy for eight years, including his probation in the Academy; he is comfortably lodged and well fed; five hundred dollars are paid to him as salary, and a month after his admission his traveling expenses are restored to him. We believe there is no school, college, or workshop in which apathy or indolence is so little tolerated as at Annapolis; a boy must work earnestly and with all his strength to succeed; he must be honorable in his dealings, courteous in his manners and clever in mathematics, —so clever that before graduation he will see not a few of his class-mates retiring on account of their inability to cope with the elements of differential and integral calculus, despite their proficiency in seamanship and other branches. Vacancies and nominations are usually announced in the local newspapers of the Congressional districts in which they occur.

Besides the midshipmen, there are three classes of cadet-engineers, who are instructed in marine engineering, chemistry, mechanics, and the manufacture of iron, and are generally qualified for positions as engineers of United States steamers.

All cadets are required to deposit two hundred and twenty dollars for books and clothing on entering, which, when it is added to the traveling expenses, makes a total amount beyond the means of some persons, who are forced to seek other openings for their sons. A large number of boys, determined to follow the sea, and having all the elements of excellent sailors in them, are unfitted for the Academy on account of insufficient scholarship.

A few years ago, training-schools for sailors were opened on three United States vessels, one of which, the *Minnesota*, stationed at New York, has now four hundred boys on board. The boys

are enlisted between the ages of sixteen and seventeen years, to serve until they are twenty-one, and must be accompanied by their guardians at the time of enlistment. They are paid ten dollars and fifty cents per month, and, if they are honorably discharged at the age of twenty-one they receive three months' extra pay. At the age of eighteen, they are transferred from the training-ships to sea-going vessels, previous to which they are sent out on brief preparatory cruises in small sailing-vessels fitted out by themselves under the supervision of the officers. The commanding officers of the sea-going vessels to which they are transferred continue the course of instruction begun on the training-ships, which is divided into three departments, viz: seamanship, gunnery, and studies. The first embraces practical and theoretical seamanship, signals, boats, and swimming; the gunnery embraces exercises with the howitzer (afloat and ashore), the Gatling gun, the pistol and broadsword, besides infantry tactics in accordance with the army code; and the studies embrace spelling, arithmetic, grammar, geography, history, and the Bible. A commendable regulation is to the effect that the boys cannot be detailed as attendants on the messes of officers, nor as messengers, nor as permanent cooks of messes; this prevents them from drifting into the menial condition which some who enlist ordinarily fall into, and which is fatal to the true sailor-spirit.

Enlistments are made in New York, Philadelphia, and Boston, and if the parent or guardian cannot accompany the son or ward to one of these cities on account of infirmities or distance, printed forms of declaration in reference to the boy's age and their consent will be supplied by the Navy Department at Washington, which will enable him to be enlisted without the presence of the parent or guardian. Eligible candidates must be of robust frame and vigorous constitution, and they must be able to read and write. Their traveling expenses from their homes to the port at which the training-ship is stationed are not returnable; but if they are accepted, they are provided with the necessary outfit without making a deposit, the items being charged against their wages.

While nearly all the cadets of Annapolis are the sons of well-to-do people, and are destined to be officers, the boys on the training-ships are mostly of the poorest class, and the education they receive simply qualifies them to be sailors

under the graduates of the former. They have chances for advancement; if they are energetic, there is nothing to prevent their holding an admiral's or commander's commission, although heroic effort is necessary to obtain one; but the training-ships are not adapted nor intended for boys of refinement and gentle parentage, and the difficulty of placing such of these as are unable to enter the Academy may be easily settled if their guardians have the good fortune to know some captain, officer, or merchant of trustworthy character. Hundreds of crews are shipped in the larger sea-ports from California to Maine every month; "able-bodied" seamen, "ordinary" seamen, and even "greenhorns" are in constant demand, both for American and foreign ships; but it is necessary to make a selection. If the parents have no knowledge of the captain with whom they send their son to sea, the boy is in danger of contamination by association with a dissolute crew and of ill-treatment at the hands of the mates, to say nothing of the perils of an unseaworthy vessel. If unable to do so themselves, they should engage the interest of some friendly broker or merchant, who will look out for a stanch ship and an intelligent captain; and if the broker or merchant is not at hand, they should put themselves in communication with such an organization as the AMERICAN SEAMEN'S FRIEND SOCIETY, Wall Street, New York City, the Secretary of which will afford gratuitous information. There are some captains whose vessels are manned by the lowest and most dangerous classes, whose authority manifests itself in systematic brutality (such as may be unavoidable in dealing with the sort of men over whom it is usually exercised, though it is monstrous to a boy), and whose example is baneful in all things. If he survives it at all, the boy returning from a voyage with a commander of this kind is sure to be discouraged, and may be ruined. There are other captains, however, who take an interest in the welfare of their crews and treat them with kindness, forming classes for their instruction at sea, and providing them with sensible reading-matter and other amusements,—captains who gladly become preceptors as well as employers of the respectable, well-behaved boys placed under them. But these are nearly always in requisition by personal friends and do not often have a vacancy for the son of a stranger.

Aside from the indisputable fact that a "greenhorn" is not considered a desir-

able addition to a crew, a boy should not be sent from home to sea without some preliminary training, and that is offered by the New York Nautical School on board the *St. Marys*, of which we have deferred mention until now, because it is the final resort of many parents who are perplexed by this troublesome young fellow who wants to be a sailor. The *St. Marys* is a United States vessel, loaned by the government to the New York Board of Education, by whom a school is maintained for the education of young men who desire to serve in the merchant navy. The training is excellent, the expenses are small, and the regulations are not severe. It is simply required that candidates shall evince a positive inclination and aptitude for sea life; that they shall not be under fifteen years of age, and that they shall be in robust health. The course lasts two years, and includes reading, writing, spelling, arithmetic, geography, grammar and history, navigation and all the duties of a seaman, such as boxing the compass, knotting and splicing, the strapping of blocks, reefing and furling, heaving the lead, using the palm and needle, the handling of boats, swimming, and the various other accomplishments that are looked for in every thorough Jack Tar. During the winter months, the ship is stationed at the foot of East Twenty-third street, and the boys whose friends or relatives reside in the city are allowed to spend Saturday afternoon and Sunday ashore. During the summer, she makes pleasant little cruises, which are invaluable in enabling the boys to see the practical application of what they have learned in their classes. Holidays lasting several weeks are granted at Christmas, and though the course takes two years, a boy can retire at any time he chooses within the first year. By graduation, however, he secures a certificate that will obtain a berth for him in almost any ship, English or American, and as a committee of the Chamber of Commerce, including the largest ship-owners of the port co-operate with the Board of Education in the management of the school, he has an opportunity of demonstrating his proficiency to its members, and obtaining employment through them.

The expenses are trifling, as we have said, for the only outfit necessary is such as nearly every one possesses,—strong boots, woolen underwear, a blue overcoat and toilet materials being essential. The ship supplies two suits of uniform, a cap, a hammock, bedding, etc., to each boy,

for which thirty-seven dollars are charged, and if at the end of the first year he is willing to bind himself for the second, the thirty-seven dollars are placed to his credit, so that this amount covers the entire cost of the two years' training, excepting that of the renewal of boots and underclothing, and pocket-money.

The boys of the *St. Marys* belong to a respectable class and a good moral tone prevails among them. The commander is a graduate of, and was formerly an instructor at, Annapolis, and all the officers bear commissions in the United States Navy. The government of the school seems to combine discipline with reasonable forbearance, and I advise all parents who have a salt-water sprite of a son to consult with Captain R. L. Phythian, U. S. N., ship *St. Marys*, New York City. WILLIAM H. RIDEING.

From the London Christian.

Lines Written on a Voyage to India.

Joshua iii, 4.

Ye have not passed this way before—
The sea and shore;
Yet have no fear,
For Christ, your Savior, still is near.

Away upon the mighty deep,
His eyes doth keep:
He slumbers not,
Nor ever are his own forgot.

He keepeth those who love his will
From every ill;
Great peace have they,
A peace which nought can take away.

When tossed upon a sea of woes,
Your Father knows,
And He upholds;
His arm of love each child enfolds.

And when in sunshine all is night,
Our path is bright,
Because our Lord
His gracious presence doth afford.

He makes the gloomy cloud to glow
With radiant bow;
The storm he calms—
For Marah gives us Elim's palms.

When new surroundings you shall find,
Recall to mind,
Though all be strange,
Yet Christ the Lord doth never change.

His love to earth's remotest ends
His own attends;
And all the days

He keepeth us in all our ways.

Red Sea.

I. T. M.

For the Sailors' Magazine.

Lighthouse Lessons.

"Thy word is a lamp to my feet and a light unto my path."—PSALM cxix, 105.

The reference is to the hand-lamp, but may we not extend it to the magnificent towers which flash their beneficent signals over the dark and troubled sea to cheer and bless the mariner?

I. Note some points of agreement.

1. To warn. They mark off the danger. So the Bible puts its mark on the rum cask, over the door of the harlot, on the throne of the king, and the bench of the judge.

2. To command. The rule of the road is laid down; to disregard it is to ensure disaster. So the Bible:—"I am the way, the truth and the life." "No man cometh unto the Father but by me."

3. To cheer. "Truly the light is sweet." What confidence, courage and hope are kindled and sustained by the ever burning light! So is the Bible to man's duty and happiness.

II. Note some points of difference.

1. The Bible is always ahead. Not so other lights, they have in sight, are broad on the beam, and then sink astern, but the grand old book ever leads the van!

2. God's word "stands fast forever." We have our third Eddystone Lighthouse—and now it is reputed that the rock is wearing away, rendering the tower unstable. Lightships have parted their cables in more than one hurricane, and the trembling mariner, running for safety has more than once discovered in his agony

"Darkness there, and nothing more."

3. The light of revelation is unquenchable. Its oil is inexhaustible. Infidels like sea-birds have dashed against the lantern, only to be like them confounded and destroyed.

Oh that men were conscious of the darkness and danger of sin! Oh that they would come to the light and so be guided to the world where there is no night, but where the Lord God giveth them light and they shall reign for ever and ever!

H. T. M.

QUEENSVILLE, Ontario.

For the Sailors' Magazine.

The Marine Hospital in Chelsea, Mass.

The writer has just returned from a visit to this hospital, and every reader of your excellent MAGAZINE, especially all who care for the welfare of seamen, will be interested in whatever pertains to the Marine Hospital service. That this department has not always been well managed is evident. Some of the hospitals might almost as well have been located on the ridge of the Rocky Mountains as be where they have been. A vast amount of money paid by seamen's tax has been worse than wasted, but many have done excellent service.

"The Marine Hospital for the port of Boston is situated in Chelsea, just across St. Charles River from the city. The old hospital was sold by an Act of March 3d, 1855, and the same act provided for the establishment of the new. Ten acres of ground belonging to the naval hospital were set apart and the new building was erected, the aggregate expense of which, by the report of 1872, up to date, was \$393,452.48. This is one of the largest of its class, imposing in appearance, having a magnificent location, overlooking the city, the harbor, the Charles river and the surrounding country. But the building was badly planned for both health and economy, with miserable ventilation, floors of unfit material, shrunk, full of cracks, and difficult to cleanse; and the result was the establishment itself became infectious.

"The present surgeon in charge is Dr. J. B. HAMILTON, who has held the position for a year. He is the twelfth in the line of surgeons here, one of whom was our Congressman, Dr. George B. LORING, from 1843 to 1850, the only period of his professional life. Dr. Hamilton is a young man of thirty, but is already a rising man in the profession. Cool, unpretending, quiet but gentlemanly in manner, devoted to his calling, skilful in practice, of rare energy and

decision, scarcely had he set foot in the hospital, a year ago, when he took in the situation and put himself rigorously to work. He examined the hospitals in this city and then visited those most approved in New York, studied their construction and methods, saw what should be done, matured a clear and definite plan and obtained permission at Washington to carry it out. He first dismissed half the employées and put the other half to work. The red tape among them he snapped asunder. When the engineer put himself on his dignity, he dismissed him, and put his assistant in his place. He brought every man and woman into line, ready to do what needed to be done and then the work went on. Rubbish was removed, cleaning and scrubbing began, putty and paint were freely used, every crack and cranny was filled. The water closets, which so often breed pestilence, were entirely reconstructed, with stone floors, partitions of polished marble, and the most approved system of ventilation introduced, making infection from this source hardly possible. With Dr. Hamilton I went through every part of the building from cellar to roof, furnace room, kitchen, laundry, closets, wards, etc., with all the details of which he seemed familiar, and perfect order and cleanliness reigned. I question whether there is now a hospital in the service under better regulations or directed by better medical skill, and it is pleasant to make this record of the United States Marine Hospital for the port of Boston. Here all seamen who have paid their tax may receive every needed attention, and under Dr. Hamilton the death rate has been only one and one-half per cent.

Hitherto the British consul in this port has sent British seamen needing hospital treatment to the city hospital. It is to be hoped that this custom will be changed, and that these men will be taken from the crowded city hospital to the ample wards of the Marine Hospital at Chelsea.

AMICUS.

WORK AMONG SEAMEN.

CORRESPONDENCE, REPORTS, &c.

Denmark.

COPENHAGEN.

A most interesting letter from Rev. Mr. WOLLESON, chaplain, is dated Aug. 1st. He says:—"I am much encouraged, for I know that the religious condition of seamen here, is very different from what it was two years ago. Though there has not much 'revival' work, all my efforts have been attended with Divine grace, and numbers have been turned from sin and drunkenness to lead sober and godly lives.

"I am greatly encouraged, also, as to the Mission and Reading-room. It has prospered far more than I had expected, and I rejoice at this, with exceeding joy, knowing its success to have come in answer to prayer.

"We are suffering here, from great commercial depression. Vessels are wharfed that should be in mid ocean, seamen who should be wanted (to man them) are seeking for chances to earn their bread. I wish something could be done to prevent sailors making voyages, now, to Northern Europe, unless they are certain of remaining on board ship. Seamen are coming here, whose advance wages have been taken up in New York, and here they are discharged without a penny. The boarding masters will not take them in, if they have no money, and they are often compelled to go to the police station. If Sailor Missionaries in America knew the state of things here, they would do all in their power to dissuade them from making voyages at the end of which they are to meet with such misfortune. I have lately taken several sailors from the police station, among them a young American who lives in East Broadway, in New York.

"Our services on the Sabbath, and on week days, have been very well attended

and of much interest. Several have asked me, as in times of old,—'men and brethren, what shall we do to be saved?' One sailor who was converted to Christ, ten months ago, shipped after that in a Norwegian vessel. He now says that he was mocked and scoffed at by all the crew, nine in number. *At once he began to have a little season of prayer for his shipmates. One by one they got into trouble (for their sins),—and before he left that vessel five of the nine were converted, and the other four were solemnly impressed.* This declares that when Christ comes into the heart, it cannot be hid from others that that is something desirable.

"The vessels in port, the boarding-houses and the hospitals, are all visited, and the seed sown there, will in due time, I hope, yield fruit, though it will be after many days. I have received several letters which show steadfast and persevering effort, and that dear sailor brethren are endeavoring to feed their fellows with the Word of God, who would otherwise hunger and perish."

—
ODENSE.

Rev. F. L. RYMKE had returned (Aug. 5th,) from a six weeks' tour in Norway. In the discharge of his labor for three months, he traveled 400 miles, visited 90 ships, and 154 families in houses, took part in 29 meetings, sold 55 Bibles and Testaments, and distributed 10,300 pages of tracts. His experience in Norway is vividly described:—

"We left here June 21st, and reached a place called Walen, some twenty miles in the country, on the forenoon of the Lord's Day. There many people were gathered in prayer. As soon as we were observed, old friends approached us with very hearty congratulations. It was the annual meeting of the Baptist District Union for the Southern part of Norway,

embracing nine churches, including that in Christiania East, and in Arendah, with a line of coast of about two hundred miles' extent. Eight of these churches are in seaports, and not a few of their members are sailors.

"After an absence of sixteen years, with only one visit, made eleven years ago, I need not tell you that a meeting with old and new friends in such great numbers, was a very happy one. I remembered how in September, 1857, I stood there almost alone, among all the people, with no known friend, but JESUS, with no recommendation but the precious word of God, and your Society's instructions to preach that to sailors at every opportunity, and likewise a commission from the Baptist Board of Publication in Philadelphia. I called to mind my feelings, then, as a poor uneducated sailor, and my prayers made in a certain room in Skien, as in other places.

"But now, as I go back, I go with heartfelt gratitude to God, and rejoice with unspeakable joy. I spent a delightful Lord's Day, preaching twice to a large crowd outside the house, and administering the Lord's Supper; and the next day I preached, also, twice I became so hoarse that I could not speak for some time. Since then I have preached in Toldner, Skien, Kragero, in the island Skaado, in Risør and in Langerund,—in all twenty-seven times,—and left Laurvig for home, August 1st.

"On our way to Norway, we were happy to see the harbor of Gottenberg (Sweden). It invites a hearty laborer (for seamen) into its large field, and that is the case also, in Christiania."

Belgium.

ANTWERP.

Rev. E. W. MATTHEWS, who was appointed in 1872, joint chaplain of the British and Foreign Sailors', and the AMERICAN SEAMEN'S FRIEND SOCIETIES, was appointed, on the 17th July last, to

the Secretaryship of the British and Foreign Sailor's Society, London, England, made vacant by the resignation of Mr. T. A. Fieldwick. Rev. Mr. M. left Antwerp for his new post of duty, Aug. 6th. He has transmitted to us the following action of the Board of the B. and F. S.

1. That Mr. Matthews having accepted the invitation of the Board to the vacant Secretariat of our Society, he will provide the necessary supply for a few weeks, at Antwerp, when a joint chaplain will be duly appointed according to the previous agreement between the two Societies.

2. That the Board received with pleasure Mr Matthews' report of his successful tour in the United States and Canada, and will be pleased in the future settlement of the Antwerp Mariner's Church and Institute, to recognize the interests of the AMERICAN SEAMEN'S FRIEND SOCIETY, and to come to such arrangements as shall be mutually agreed upon.

3. That the Board is glad to hear of the successful semi-centennial Meetings of the AMERICAN SEAMEN'S FRIEND SOCIETY, and rejoices in the work it has accomplished in all parts of the world for seamen; and sincerely hopes that in the future the two great Sailor Societies of the old and new world will be cordially united in the glorious work of evangelizing the men of the sea.

The Anniversary Meetings of the Antwerp Institute and Bethel were held August 4th and 5th, United States Consul WEAVER presiding, and making an eloquent address. He will act, *pro tem.*, as local Treasurer of the Institute.—A very successful colporteur had aided Rev. Mr. Matthews, in June and July, and on the 9th August, Mr. CHATMAN, who has been a sailor's missionary for many years, went to A., as temporary supply.

Italy.

GENOA.

The following extracts from the diary of Mr. J. P. JONES, the Harbor Missionary, illustrate the varied but hopeful nature of his daily work:—

1878,—1st March, Friday. — Sold two New Testaments to two young sailors on board a Neapolitan vessel, who last year had bought from me the *Amico di Casa*, in which there was a story "Herrings For Nothing," (printed in SAILORS' MAGAZINE for March, 1876, vol. xlviii, p. 14), which so impressed them that they bought the Testaments notwithstanding the protestations of their companions that they were false bad books. This was a day of true evangelizing, the conversations were many and interesting, especially on board the *Emma*, a Tuscan vessel, where for more than an hour I talked with six sailors on the principal doctrines of christianity, as contrasted with what is taught by Priest or Rationalist.

3rd April, Wednesday.—On board the *Argentino*, a Genoese vessel, where I have already sold many books, I sold to the mate to-day "The benefits of the death of Christ." Four months ago this man bought a Testament from me, and to-day he told me how he enjoyed reading it to his wife, and that some neighbors liked to come to hear it too, which gave rise to a disturbance with the Priest, who lived next door. I told him that though it was right to testify to the truth, it should be done with all charity and forbearance, so as not to stir up strife. Sold a book and a Testament to a young lad, passenger to Marseilles, he asked for something to "combat Christianity," but when I found that he wanted to combat that of which he knew nothing except by hearsay, I advised him to study the Bible, that he might judge of it first. I had many good conversations to-day, especially on board of some Tuscan vessels.

7th April, Sunday.—Went round the port and collected a dozen sailors for service in the Bethel. In the evening went through the street and found a number of English speaking sailors, whom I induced to accompany me on board the *R—J—*, where we had so

crowded a meeting that the captain threw open his bed room and filled it as well as the cabin. I improved the occasion of the sad loss of H. M. S. *Eurydice*, having for my text, "Drowned in the depth of the sea." After the meeting the crew of an American bark asked me to visit them in their ship.

9th April, Tuesday.—H. M. S. *F—F—* arrived this afternoon, and when I went on board, the officer of the watch said he had heard of me (at Naples), and that I was at liberty to visit the ship at any time, and go among the men when work or drill were not going on. Having a few minutes to spare before the men went to quarters, I distributed some tracts. One man said, "come to-morrow night, sir, and we will gather round you on the lower deck."

I afterwards visited the American bark, spoken of on Sunday, and found the men desired me to write to the Mariners' Church, at New York, and tell the friends there that they were still happy in a Savior's love. I gladly consented to do so, but first spoke to the captain, who said, "they were quite right, as a better conducted set of men he never had;" he believed they had "got converted the last time in New York." I had a little meeting with them afterwards in their fore-castle, commending them to the keeping of God's Holy Spirit, and exhorting them to be faithful.

10th April, Wednesday.—Visited the Anchor Liner *C—*, and received the usual hearty welcome from officers and crew. Sold Bibles to three firemen. In the evening I visited H. M. S. *F—F—*, and was immediately conducted to the lower deck, where the whole of the crew quickly followed me. I distributed all the hymn books and we began "Hold the Fort," which brought many of the officers to the hatch ways to listen. The men paid the greatest attention to my address, and at the close of the meeting the Master at Arms said,

"In the name of myself and the ship's company I thank you for this visit, and we all hope to see you often during our stay here." I gave a great number of tracts and religious papers to the men, and sold six Bibles, and was requested to bring more to-morrow.

Portland, Me.

Among recent addresses at the Bethel prayer-meeting, we find the following records:—

"A stranger from the sea tells us: 'Everything is new with me at sea now. A few weeks ago I gave my heart to Christ, and I have a Protector with me. I never had one before; and it makes me feel safe. I can recommend this Protector to you all, shipmates.'

"Another said, 'this reminds me of when I first went to sea, for a foreign voyage. The Capt. asked me if I had 'a protection.' O yes, I told him, I have looked out for that, here it is—the place where I was born, hight, age, complexion, and all that.—But this, that the brother speaks of, which Jesus gives, is better than that, for it answers for both worlds. Have you got a protection, shipmates, that will answer on the other side? Don't fail to attend to it before it is too late.'

"Three other sailors then testify of their new found love and help,—and ask to be remembered in prayer that they may hold out against the temptations that beset them.

"One spoke of the two pictures he once saw, and never should forget. The one that was hung on this side, had heaven pictured, and the only way to get to it was by a ladder, with ten rungs to it. I looked and saw that they were all broken, and those who tried to climb by it could not. There was no way of getting to heaven by that means. In the picture on the other side there was another ladder between earth and heaven, and the rungs were whole: but it rested

on Calvary, beside the cross. Ah, said I, that is the only sure way. Since then I have tried it. You and I cannot ascend to heaven by the ten commandments. But that way by the cross of Christ, the free, full, generous pardon of sin, will bring us there!"

Pensacola, Fla.

Chaplain CARTER writes, August 1st, "Not a great deal is being done, here, now. Most of the vessels are in quarantine, and thus my work has been confined to the Hospital. The poor sick ones seem glad to see any one who takes an interest in them, and receive with gratitude the papers and magazines which I have for them."

Delaware and Raritan Canal.

A correspondent of the *Advance* has lately written as follows of this field for labor among boatmen, tilled for years past by our Society:—

"The Delaware and Raritan canal, which furnishes a broad water-way across the State of New Jersey, was a crowded thoroughfare during the late war. At that time immense quantities of government stores, heavy ordnance, baled hay and provisions, were transported by this route; and even now the boats are almost continually in sight, passing and repassing, laden with coal, lumber, farm produce and miscellaneous freight. For several miles in the neighborhood of Bound Brook this wide canal runs parallel to the Raritan river, the two being separated from each other only by a narrow strip of ground, and presenting the novel appearance of two streams flowing side by side, although at different levels.

"A serious 'break' in the canal having occurred some days ago, there are now hundreds of boats tied up, along the south bank below the nearest locks, steamers, sailing vessels and tow-boats, moored two abreast and extending a mile or more. It did not seem right to let the Sabbath pass by without our trying to make it a pleasant and helpful day to those hundreds of men, with some women and children, who for the most part never see the inside of a church. So

a call was made from the pulpit for volunteers to help in an out-door service of song that afternoon. Several members of other churches were invited, and before 5 o'clock a dozen carriages were in line, moving swiftly across the river and down the shaded, level drive to the lower lock. On past the lock and river-dam we went, until we reached the middle of the line of boats, two miles from home, and halted at a small bridge under the shade of large trees.

"The carriages were found to contain about fifty men and women well supplied with singing books, and soon the air was filled with the familiar strains of 'I love to tell the story,' 'Whosoever will,' etc. Then we could see the boatmen coming toward us in knots of two and three from each end of the line, until a shaded bank opposite us was well filled with men and boys in working dress, giving the most earnest attention. Others, we had reason to know, were lurking behind the bushes and in the boats, listening with delight to the singing, though not caring to show themselves.

"A part of one of our Lord's out-door sermons was read, which seemed to have a peculiar fitness for the occasion since it had first been spoken to those who were sitting or standing in the open air. Some friendly addresses were followed by the distribution of religious and illustrated papers which were eagerly and thankfully received. The giving of these papers was suggested by a lady member of the church who could not go herself, who has indeed been imprisoned in her home for a long time, but who there continually thinks and plans and prays for others' good.

"When the singing was over, the boatmen were in no haste to go, and a little conversation with them was enough to show how fully they appreciated our friendly attentions, and how truly they were our fellow-men with thoughts and feelings like our own. A few of them inquired from what church we had come, and afterward attended the evening service. We drove away, receiving bows and smiles from our unusual auditors and feeling that, aside from helping these men to spend a Sunday afternoon in a profitable manner, we had shown them that they were not forgotten by Christian people. And when a man feels that somebody cares for him, there is less danger of his throwing himself away.

"So happy were the results of our venture, that several persons declared their readiness to drive in another direction on an occasional Sunday afternoon

to sing the Gospel to a collection of people who never go to hear it preached.

"Are not many churches so situated, that they might do a little evangelistic work of this sort with great benefit to others as well as profit and pleasure to themselves?"

J. D. E."

Ramsgate, England.

By the courtesy of Mr. W. WHITMORE, we have *Pullen's Kent Argus* of July 20th, with a full record of the opening, July 17th, of the new Ramsgate Sailors' Home and Mission Church, with the addresses made by Rev. J. E. Brennan, Rev. R. Elwyn, Vicar of Ramsgate, Capt. Braine, the Marquis of Conyngham, and Capt. Burstal.

Reading Matter on Shipboard.

The Fifty-third Annual Report of the American Tract Society, made May 8th, 1878, says that for the year ending in April last, the Society expended \$4,084 61, in grants for seamen and boatmen on our seacoast and inland waters, and through the Marine Agency of the New York Bible Society. By the latter medium 4,600,000 pages of the Society's publications, (70 per cent. being in foreign languages) were placed in charge of seamen or officers upon 2,530 vessels bound to foreign ports or to the United States Pacific Coast. Of these, 1,100,000 pages were used in forecables at sea, 700,000 pages were placed upon 421 emigrant ships and steamers for Sunday distribution to steerage passengers while on their passage to this country, and 2,200,000 pages, in Spanish, French, Italian and Portuguese were sent by seamen on 1,303 vessels to over one hundred distinct Roman Catholic ports.

Sailors' Home, 190 Cherry Street.

Mr. F. ALEXANDER, Superintendent, reports one hundred and ninety arrivals at the HOME, during the month of July, 1878. These men deposited with him, for safe keeping, the sum of \$8,794, of

which \$560 was sent to the Savings Bank, and \$6,350 to relatives and friends,—the balance being returned to depositors.

Ten men were shipped without advance during the month, and five were sent to the Hospital.

Position of the Principal Planets for September, 1878.

MERCURY is an evening star until the forenoon of the 10th, at 7h. 50m., when it is in inferior conjunction with the Sun; is a morning star during the remainder of the month; is in conjunction with Mars on the morning of the 7th, at 3h. 43m., being $5^{\circ} 27'$ south; is twice in conjunction with Venus during this month; the 1st time on the morning of the 25th, at 5h. 41m., being $27'$ south, and then again on the forenoon of the 30th, at 9h. 15m., being $17'$ north; is in conjunction with the Moon on the 25th, at 5h. 53m., being $4^{\circ} 6'$ north; is at its greatest elongation on the 25th, at 16m. before midnight, being then $17^{\circ} 53'$ west of the sun; is at its greatest brilliancy on the 29th; on the morning of this day it rises at 4 h. 30 m., and north of east $7^{\circ} 43'$.

VENUS is a morning star, rising on the 1st at 3h. 27m., and north of east $22^{\circ} 42'$; is in conjunction with the Moon on the morning of the 25th, at 5h. 55m., being $4^{\circ} 34'$ north.

MARS is an evening star until the forenoon of the 18th, at 7h. 53m., when it is in conjunction with the Sun, and during the remainder of the month is a morning star; is in conjunction with the Moon on the forenoon of the 26th, at 8h. 15m., being $5^{\circ} 16'$ north.

JUPITER crosses the meridian on the evening of the 1st, at 9h. 17m., being at the time $21^{\circ} 15'$ south of the equator; is in conjunction with the Moon on the morning of the 7th, at 5h. 34m., being $43'$ north. At this time is eclipsed to all persons situated between the parallels of 11°

and 90° , south latitude; is stationary among the stars in Sagittarius on the forenoon of the 23rd, at about 9 o'clock.

SATURN crosses the meridian on the morning of the 1st, at 1h. 27m., being then $1^{\circ} 53'$ south; is in conjunction with the Moon on the afternoon of the 12th, at 3h. 41m., being $7^{\circ} 7'$ south; is in apposition with the Sun on the 22nd, at 58m. before noon, and at this time is at its greatest brilliancy.

N. Y. University.

R. H. B.

Marine Disasters in July, 1878.

The number of vessels belonging to, or bound to or from ports in the United States, reported totally lost during the month was 20, of which 15 were wrecked, 2 abandoned, and 3 sunk by collision. The list comprises 3 ships, 2 barks, 1 brig, and 14 schooners, and their total value, exclusive of cargoes, is estimated at \$295,000.

Below is the list, giving names, ports, destinations, &c. Those indicated by a *w* were wrecked, *a* abandoned, and *sc* sunk by collision.

SHIPS.

Akbar, *a.* from Java for Boston.
Western Shore, *w.* from Seattle for San Francisco.
County of Cromarty, *w.* from Rio Janeiro for San Francisco.

BARKS.

Palestina, *w.* from Portland for Havana.
Giulio D., *w.* from Girgenti for Boston.

BRIG.

Kremlin, *s. c.* from Cienfuegos for Boston.

SCHOONERS.

Nellie C. Foster, *s. c.* (Fisherman).
Louisa Morrison, *w.* from San Francisco for Mazatlan.
W. W. Brainard, *w.* from Perth Amboy for New Bedford.
Roxanna Johnson, *w.* from Tuxpan for Galveston.
Lillian Gertrude, *w.* (Fisherman).
Rubina, *a.* from Kinsale for Bath.
Sarah R. Thomas, *w.* from New York for Jacksonville.
Flash, *w.* from Shallotte, N. C. for Wilmington, N. C.
Peerless, *w.* from Philadelphia for Chatham.
Imogene Diverty, *w.* from Rondout for Philadelphia.
K. C. Rankin, *w.* from New York for Jacmel.
S. B. Hume, *s. c.* from Richbucto for Gloucester, E.
Fanny K. Shaw, *w.* (at Seal Ledge, Me.).
A. H. Sawyer, *w.* from Boston for Calais.

The Bureau Veritas publishes the following statistics of vessels of all nationalities reported lost during the month of

JUNE, 1878.

Sailing Vessels:—30 English, 10 French, 6 American, 4 German, 4 Italian, 3 Swedish, 1

Norwegian, 1 Dutch, 1 Portuguese, 5 of which the nationality is unknown; total: 65. In this number are included 7 vessels reported missing.

Steamers:—2 American, 2 English; total, 4.

Receipts for July, 1878.

NEW HAMPSHIRE.

Bristol, Cong. church.....	\$ 4 65
Concord, South Cong. church.....	11 46
Gilsum, Cong. church.....	7 25
Henniker, Cong. church.....	6 00
Nashua, 1st Cong. church.....	14 53
North Conway, Cong. church.....	4 61
Rindge, Cong. church.....	2 61
Tamworth, Cong. church.....	4 00

VERMONT.

Castleton, 1st Cong. ch. S. S., for lib.	20 00
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MASSACHUSETTS.

Amherst, 1st Cong. church.....	9 23
Dalton, Cong. church S. S.....	15 00
Danvers, Maple St. Cong. ch. S. S.....	16 41
Hopkinton, Cong. ch. S. S., for lib'y.	20 01
Hubbardston, Cong. church S. S.....	5 00
Millbury, 1st Cong. church.....	11 57
Newburyport, Whitfield Cong. ch.....	9 00
Newton Eliot Cong. church.....	27 00
Pittsfield, 1st Cong. church.....	43 55
Rutland, Cong. church.....	10 00
Shirley Village, Cong. ch., add'l.....	3 16
Somerville, Broadway Cong. church.....	8 25
South Framingham, Cong. church.....	20 00
South Hadley, Cong. ch. and Soc'y.....	21 53
South Weymouth, 2nd Cong. ch., to const. Wm. Day, L. M.....	30 00
Union Cong. church, for lib'y.....	41 00
Springfield, Homer Merriam, for lib..	20 00
Uxbridge, Cong. church.....	36 42
Weymouth, Union Cong. ch., in full, to const. Rev. S. H. Frary, L. M.....	27 00

RHODE ISLAND.

Barrington, Cong. church.....	10 46
Pawtucket, Cong. ch. and Soc'y.....	50 00

CONNECTICUT.

Bridgeport, Park St. Cong. church..	23 63
Brooklyn, Cong. church.....	3 22
Greenwich, Sarah Mead.....	15 00
Oliver Mead.....	10 00
Friends.....	3 10
2nd Cong. church, add'l.....	1 00
Guilford, 1st Cong. church.....	6 00
Hartford, Center Cong. church.....	151 97
Asylum Hill Cong. church.....	60 00
Pearl St. Cong. church.....	59 60
Rev. T. S. Childs, D. D.....	10 00
Wethersfield Ave. S. S.....	9 00
Morris, Cong. ch. S. S., for lib'y.....	20 00
New Milford, Ladies' Mite Soc'y.....	11 00
North Greenwich, Mrs. Amy Downes	50
North Haven, Mrs. T. M. Painter, for the D. W. McMahon mem'l lib'y.	20 00
Norwich, Broadway Cong. church...	100 00
Old Lyme Cong. church.....	18 51
Plantsville, Cong. church.....	25 09
Salisbury, Cong. church.....	3 47
Southbury, Cong. ch. S. S., bal. to const. Gedney A. Stiles, L. M.....	10 00
South Coventry, Cong. church.....	15 31

NEW YORK.

Brooklyn, 1st Place M. E. ch. S. S., for library.....	17 40
Puritan church.....	13 04
Church of the Covenant.....	4 00
Cazenovia, Pres. church.....	25 50
Fulton, Pres. church.....	25 00
Bap. church.....	1 00

M. E. church.....	56
Gosham, M. E. church.....	5 00
Pres. church.....	4 08
Bap. church.....	1 35
Hailem, Ref. church.....	10 11
Huntington, West Neck S. S., bal. for library.....	8 00
Livonia, Pres. church S. S.....	5 65
Madison, Bap. church, for lib'y.....	20 04
New York City, Capt. William H. Fulford and crew, bark <i>Templar</i>	5 00
Capt. Joseph Foster, bark <i>Ara-bella</i>	2 00
Capt. W. N. and Mrs. Rathbun ea. \$2, Miss Florence Rathbun, \$1....	5 00
John Dwight.....	100 00
Trustees Murray Furd.....	56 00
Collegiate Ref. church.....	40 11
Cash.....	25 00
Jane St. M. E. church.....	16 34
Edwin Mead.....	10 00
H. B.....	10 00
E. Austen.....	10 00
D. H.....	10 00
North New York, M. E. church.....	5 38
Cash.....	5 00
T. C. D. & Co.....	5 00
John H. Boynton.....	5 00
S. B. Strong.....	2 00
Asbury church.....	50
Orleans M. E. church.....	2 36
Bap. church.....	2 13
Oxford, Cong. church.....	6 89
Bap. church.....	5 00
Oyster Bay, Pres. church, of wh. for library \$20.....	33 00
Peekskill, 1st Pres. ch. S. S., for lib'y \$25.....	60 76
Reed's Corner, Cong. church.....	3 38
Richfield Springs, Pres. church.....	6 31
M. E. church.....	2 02
Rochester, Brick church.....	55 00
Seneca Castle, Union Service.....	4 69
Tarrytown, 1st Ref. church.....	69 89
Tottenville, S. I., St. Paul's M. E. ch. to const. Rev. J. B. Taylor, L. M.....	30 00
St. Mark's M. E. church.....	1 06
Bethel M. E. church.....	11 93
West Bloomfield, Cong. ch., for lib'y.	15 00

NEW JERSEY.

Blairstown, D., for library.....	20 00
Franklin Park, Ref. church, add'l, of wh. Abram J. Suydam, \$20 for lib'y; Matthew Suydam, \$10, wh. with previous donations const. Matthew Suydam, Jr., L. M.....	30 00
Hightstown, M. E. church.....	11 08
Pres. church.....	3 25
Jersey City Heights, Waverly M. E. church S. S.....	23 00
Keyport, add'l.....	1 75
Matteawan, add'l.....	1 75
Mechanicsville, M. E. church S. S.....	1 00
Friend.....	2 00
Newark, High St. Pres. ch., of wh. Mrs. P. A. Goble, \$20 for lib'y.....	52 20
2nd Pres. church, add'l.....	8 66
Point Pleasant, M. E. ch. S. S., bal. for library.....	4 69

PENNSYLVANIA.

Easton, American Ref. church.....	13 33
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OHIO.

Oberlin, Miss E. Mead's S. S. class towards library.....	15 52
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LOUISIANA.

New Orleans, Rev. L. H. Pease, Chaplain, Semi-Centennial Thank Offering.....	150 00
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\$2,186 85



Cast thy bread upon the waters: for thou shalt find it after many days.—Ecc. 11: 1.

LOAN LIBRARY REPORTS.

The whole number of new Loan Libraries sent to sea from the Rooms of the American Seamen's Friend Society at New York and at Boston, Mass., from 1853-9, to May 1st, 1878, was 6,252: and the reshipments of the same for the same period were 5,175. The number of volumes in these libraries was 322,644, and they were accessible to 245,989 men. Eight hundred and eighty six libraries, with 31,896 volumes were placed upon vessels in the United States Navy, and in Naval Hospitals, and were accessible to 100,548 men.

During July, 1878, sixty-seven loan libraries, twenty-three new and forty-four refitted were sent to sea from our Rooms at New York and Boston. The new libraries were No. 6,457 to No. 6,466, with Nos. 6,463 to 6,473, inclusive, at New York; and Nos. 5,117, 5,119, 5,120, 5,121, 5,122, 5,123 and 5,124, at Boston. The forty-four libraries refitted and reshipped were Nos.

584;	1,231;	1,529;	1,684;	2,236;	2,360;	2,517;	3,898;	3,942;
3,983;	4 002;	4,087;	4,104;	4,249;	4 353;	4,612;	4,631;	4,694;
4,695;	4,702;	4,718;	4,743;	4,806;	4,811;	4,964;	5,291;	5,390;
5,391;	5,519;	5,528;	5,562;	5,589;	5,623;	5,719;	5,722;	5,742;
5,802;	5,831;	5,848;	5,908;	5,983;	6,134;	6,159;	6,199.	

Matters of Interest in Library Work.

GOOD WORK—EXCHANGE OF LIBRARIES.

To the American Seamen's Friend Society.

It affords me great pleasure to write you and to express my thanks for the use of the different libraries put on board during the past year. All of them have been read by passengers, officers and crew, with interest, on two voyages from Boston to Cape Town, and Cape of Good Hope, and, I trust, have been the means of doing much good. No. 4,395* was put on board at Boston, May 4th, 1877, exchanged at Cape Town, July 25th,

1877, for No. 6,062,* with Capt. Shaw of ship *Borneo*. No. 6,062 was again exchanged at Cape Town, January 20th, 1878, for No. 6,199,† with Capt. Collum of bark *Adaline C. Adams* of New York. This I return in good order. May success attend you in your good work!

I remain, yours, very truly,

AUGUSTUS PERCIVAL,
Master Bark *Anna L. Taylor*.

* Contributed by William Libbey, Jr., New York City.

† Contributed by S. S. Memorial Presbyterian Church, Rochester, N. Y.

* Contributed by Mrs. D. J. Allen, Goffstown, N. H.

TWO CONVERSIONS—LIBRARY LOST AT SEA.

The new library No. 5,804,* which you sent aboard the bark *Chebucto*, 16th of March, 1876, and put in my charge, has been thoroughly read both by crew and officers, and has, to my knowledge, done much good. This library was lost in the wreck of the *Chebucto*, May 8th, 1878, near Halifax, N. S. I know of two conversions caused by the reading of its books, myself one of them.

Yours, truly,

THE STEWARD.

* Contributed by S. S. North Cong. Church, St. Johnsbury, Vt.

ACCEPTABLE.

U. S. S. OSSIPPEE,

NAVY YARD, BOSTON, MASS.

MAY 23rd, 1878.

In reply to yours, I can testify that the ship's company, as a general thing, has been very much pleased with the books that your Society has kindly furnished them with. (Library No. 4,823, contributed by bequest of E. N. H., Holbrook, Mass.)

I am, very respectfully,

L. E. HOWARD,

Master-at-Arms.

How Charley Built the Church.

A minister, who had an appointment to preach somewhere in the north, was directed to tell the driver when he got to the station to drive him to "Ebenezer" Chapel. He acted upon these instructions, when the driver,—who was not like a London "cabby," only to be guided by the names of public houses—turned to him and said, "Ebenezer; oh, you mean little Charley's Chapel, don't you?" "Little Charley's Chapel; no, I mean Ebenezer." "Yes; we old folks know it as little Charley's Chapel," he said. "Why do you call it little Charley's Chapel? Was it because the honorable member for Salford laid the foundation stone?" "No, but little Charley laid the foundation stone. The fact is, sir, a few years ago we wanted a new chapel, and we thought a good deal about how the money must be raised; but times were very bad, and the people were very poor, and labor and materials were very dear, so we resolved to give it up. But a day or two after the meeting a little boy about nine years old came to the minister's door and rang the bell. The minister came out himself, and found the little fellow with his face all flushed, and the perspiration standing on his forehead, and his little toy wheel-barrow,

in which there were six new bricks. He had wheeled his load up a long steep hill, and was so out of breath that he could hardly speak. At last he found breath to answer the minister's wondering question, 'Well, Charley, what is it?' 'Oh, please, sir,' said Charley, 'I heard you wanted a new chapel, and were thinking of giving it up; so I begged these few bricks from some builders who are building a house down the village, and I thought they would do to begin with.' The minister called the committee together again, and Charley's little barrowful of bricks was brought before them. The child's enthusiasm was contagious, and the desponding committee plucked up heart; and little Charley laid the first stone of the big chapel, which will hold 1,000 people, and cost £6,000; and now it is out of debt." "And what has become of little Charley?" The old man's voice grew husky. "If you'll let me pull up at the churchyard, sir, I'll show you Charley's grave. There's many graves there, but you may always tell Charley's by the bright fresh flowers. He was the pet of the Sunday-school, and the children never let a day go by without putting fresh flowers on his grave. He used to live close by the

school, and he died the very day the last pound of the chapel debt was paid. It was a summer's day, and he made them set his window open that he might hear the children sing. He would have them sing a happy tune, and he died trying to join them in it from his little bed; but though he could hardly begin the hymn on earth, we all believe that he finished it in heaven."

After Supper Talk.

SUMMER IN THE ADIRONDACKS.

And here is something that must have been written on purpose to tantalize us poor stay-at-homes.

We are in the country, dear little children, and we often wish all the tired and hot little folks could be here to enjoy the fresh, cool breezes of evening and early morning. When we look to the South we see the blue peaks of the Adirondacks crowding against each other, while in the North the great St. Lawrence rolls between its grassy banks like a broad strip of molten silver. So high among the hills are we, that we find a fire a pleasant addition to open doors and windows. Think of that when you are groaning with the heat, and try to imagine yourselves here where good thick clothing is acceptable when climbing the hills, or fishing in the little trout brooks which come leaping down, fairly shouting their joy. The children in "the hill country" always seem brighter, gayer and fairer than "the dwellers in the plains." Is it so?

Are you ever awake at three in the morning?—and did you ever peep out of your window into the dusky green of the elm trees and hear the birds talk? Mr. Robin is the first to waken and see the line of light in the East, and to say in a brisk way, "Is it time to wake up?" "Oh, no," says his mate in a very sleepy tone. In a minute or two he says, a little loud-

er, "It surely *is* growing light." "Be quiet," is the low answer, "you will wake all the children," and he minds for a little while. By this time Mr. Sparrow, the songster, says to his family, "Do you hear Robin?" "Yes, yes," answers Mrs. Sparrow, who seems very tired; "but *do* be quiet, he is an uneasy fellow."

So all is still for a full minute when evidently Robin's mind is fully made up, and he bursts out in a joyous song, loud enough to wake every bird in the neighborhood. "There!" exclaims Mr. Sparrow, "it is high time we were stirring if we intend to have any early worms;" "Yes, I think so too," is the cheerful answer, and thus comforted, he trills out his morning song.

Then comes a bird whose dark wings can just be seen as he flits from tree-top to tree-top, calling in a flute-like voice, "Whip poor Will? poor Will," with a downward inflection, and then as if questioning still more such a proceeding, he says rapidly, "Whip poor Will, poor Will?" with a rising inflection, and he keeps up this questioning, answering himself until the sun is up, and by this time the Oriole is swinging and singing high up on the slenderest boughs, and the little green Finches and the Yellow birds and ever so many more are making glad melody in their hearts and with their happy voices. Don't you wonder how children can ever forget their song of praise and gratitude in the morning? How we do wish we knew the names of all these birds! If you will begin now to watch them and notice all their pretty ways, what sort of nest they build, what kind of eggs they have, where they build and where they rear their young, and learn their names and wherein they differ from each other, you will be quite astonished when it comes time for vacation to end and school to begin, to find what a long, interesting lesson in Natural History you have learned.

C. C.

A Pigeon's Love.

A writer in the *Scottish Naturalist* tells a story of a pigeon, which illustrates the truth of the saying that God tempers the wind to the shorn lamb, and the higher power of instinct prompted by parental love. Two pigeons had built their nest in the top story of the dove-cote, and had hatched their young, which came out of the egg about the middle of March, 1876. On the 16th day of March a very severe storm of snow and snowdrift set in at dusk. It must be noticed that the door of the dove-cote looked to the north-west, from whence the storm was coming; so that the snow blew right into the portal where the young pigeons were lying, only a few days old.

The storm was very severe, so much so that it was thought to be the hardest that had happened for many years, and the young brood would have, no doubt, perished but for the happy expedient that the father of the young pigeons adopted. He stood in the doorway, with his tail spread out to the storm, and the wings in a fluttering position, evidently with the intention of stopping the draught, so as to shelter his naked offspring, and there he stood for hours with the snow thick upon his back and tail, breaking the intensity of the cold. But for this, the young must have died.

John Reeves.

Get a boy's heart first, and then you are sure of him. This is the way a teacher in a city mission school won Johnny Reeves, "the little drunkard." She had collected a lot of wild street boys into a class, and was trying to teach them, when, one day, she noticed that one of them had fallen asleep and begun to snore.

"He's drunk!" said his ragged little companions, laughing.

Of course there was no use in trying to do anything with him then, but three days afterward she saw and questioned him.

"Yes, I was drunk, that's a fact," said Johnny, as frank as could be. "I didn't mean to let you see me, 'cause I kind o' love yer, but I couldn't help it."

"Why, Johnny, you shouldn't say so. You could help it."

"No; yer see I've got so used to it I can't stop."

"O, I am so sorry. What was it that ever made you begin to drink?"

"I learnt it when I runned errands for Mike Dooley, down in Willard street. He keeps a liquor store, and he gin me the rum and sugar in the bottoms o' the glasses for my pay."

"Johnny, it would be terrible to have you die a drunkard. I can't bear to think of it. Won't you try to give up drinking, if I'll tell you how you can?"

Johnny thought a minute. "I don't b'lieve I could. I've got so used to't, you see. If I go without, I feel so gone here," (putting his hand on his stomach.)

There were tears in the gentle teacher's eyes. Johnny looked up and saw them, and was touched. He began to reconsider.

"I—I donno but I'd try if I thought 'twould make you feel better."

"God bless you, Johnny! Do you give me your hand on it, and say you'll stop drinking, honest and true?"

There was a pretty long pause then. Johnny was making a mighty effort. "Yes'in," he said, (and he drew a long breath), "I'll promise never to drink no more liquor,—for your sake."

"It ought to be for Jesus' sake, Johnny."

"Could He make me keep my promise? You ask Him, can't you?"

Hardly sure of the boy's meaning, the question was so unexpected, the kind teacher nevertheless knelt immediately; Johnny knelt too, and when she had prayed, he said he guessed he would "ask Him himself."

"Lord Jesus up in heaven, please help a little feller as wants ter be good, and don't never let him drink rum no more. Amen."

That was Johnny's prayer. And he meant it. All his conduct since has proved how truly in earnest the poor little street-boy was when he asked the Lord to help him keep a promise made to his teacher, "cause he kind o' loved her."

He is living in a good situation in the country, and bids fair to grow up a conscientious, upright man.

Youth's Companion.

American Seamen's Friend Society.

R. P. BUCK, *President.*

Rev. S. H. HALL, D. D., *Cor. Sec. & Treas.*

L. P. HUBBARD, *Financial Agent.*

District Secretaries:

Rev. S. W. HANKS, Cong'l House, Boston.

Rev. H. BEEBE, New Haven, Conn.

LIFE MEMBERS AND DIRECTORS.

A payment of Five Dollars makes an Annual Member, and Thirty Dollars at one time constitutes a Life Member; One Hundred Dollars, or a sum which in addition to a previous payment makes One Hundred Dollars, a life Director.

FORM OF A BEQUEST.

"I give and bequeath to THE AMERICAN SEAMEN'S FRIEND SOCIETY, incorporated by the Legislature of New York, in the year 1833, the sum of \$—, to be applied to the charitable uses and purposes of the said Society."

Three witnesses should certify at the end of the will, over their signatures, to the following formalities, which, in the execution of the will should be strictly observed:

1st. That the testator subscribed (or acknowledged the subscription of) the will in their presence.—2nd. That he *at the same time* declared to them that it was his last will and testament.—3rd. That they, the witnesses, then and there, in his presence, and at his request, and in presence of each other, signed their names thereto as witnesses.

SHIPS' LIBRARIES.

Loan Libraries for ships are furnished at the offices, 80 Wall Street, N. Y., and 13 Congressional House, Boston, at the shortest notice. Bibles and Testaments in various languages may be had either at the office, or at the Depository of the New York Bible Society, 7 Beekman Street.

SAVINGS BANKS FOR SEAMEN.

All respectable Savings' Banks are open to deposits from Seamen, which will be kept safely and secure regular instalments of interest. Seamen's Savings' Banks as such are established in New York, 74-6 Wall Street and 189 Cherry Street, and Boston, Tremont Street, open daily between 10 and 3 o'clock.

SAILORS' HOMES.

LOCATION.	ESTABLISHED BY	KEEPERS.
NEW YORK, 190 Cherry Street.....	Amer. Sea. Friend Society.	Fred'k Alexander.
BOSTON, cor. Salem and Bennet Sts.	Boston " " "	B. F. Jacobs.
PHILADELPHIA, 422 South Front St.	Penn. " " "	Capt. J. T. Robinson.
WILMINGTON, cor. Front & Dock Sts.	Wilm. Sea. Friend Society.	Capt. J. F. Gilbert.
CHARLESTON, S. C.....	Charleston Port Society...	Capt. Peter Smith.
MOBILE, Ala.....	Ladies' Sea. Frnd Society.	Geo. Ernst Findisea.
SAN FRANCISCO, Cal.....	" " " "	
HONOLULU, S. I.....	Honolulu " " "	E. Dunscombe.

INDEPENDENT SOCIETIES AND PRIVATE SAILOR BOARDING HOUSES.

NEW YORK, 333 Pearl Street.....	Epis. Miss. Soc. for Seamen	Edward Rode.
" Catharine Lane, (colored).....	do.	G. F. Thompson.
BOSTON, N. Square. Mariners House..	Boston Seamen's Aid Soc'y.	N. Hamilton.
PORTSMOUTH, N. H., No. 8 State St.	Seamen's Aid Society.....	John Stevens, Supt.
NEW BEDFORD, 14 Bethel Court.....	Ladies' Br. N. B. P. S.....	Mr. & Mrs. H. G. O. Nye.
BALTIMORE, 23 South Ann Street.....		Miss Ellen Brown.
GALVESTON, Tex. cor. Strand & 26 st.		

MARINERS' CHURCHES.

LOCATION.	SUSTAINED BY	MINISTERS
NEW YORK, Catharine, cor. Madison.	New York Port Society....	Rev. E. D. Murphy.
cor. Water and Dover Streets.....	Mission " " "	" B. F. Millard.
Foot of Pike Street, E. R.....	Episcopal Miss. Society....	" Robt. J. Walker,
Foot of Hubert Street, N. R.....	" " " "	" H. F. Roberts.
Open air Service, Coenties Slip...	" " " "	" Isaac Maguire.
Swedish & English, pier 11, N. R.	Methodist	
Oliver, cor. Henry Street.....	Baptist	" J. L. Hodge, D. D.
Cor. Henry and Market Streets...	Sea & Land, Presbyterian..	" E. Hopper, D. D.
BROOKLYN, 8 President Street.....	Am. Sea. Friend Society....	" E. O. Bates.
BUFFALO	" " " "	" P. G. Cook.
ALBANY, Montgomery Street.....	Methodist	
BOSTON, cor. Salem & N. Bennet Sts.	Boston Sea. Friend Society	" S. H. Hayes.
North Square.....	Boston Port Society.....	" Cyrus L. Eastman.
Cor. Commercial and Lewis Sts..	Baptist Bethel Society....	" H. A. Cooke,
Parmenter Street.....	Episcopal	" J. P. Pierce.
PORTLAND, ME., Fort st. n. Custom H	Portland Sea. Frnd Soc'y..	" F. Southworth.
PROVIDENCE, R. I., 52 Wickenden St	Prov. Sea. Friend Society..	" J. W. Thomas.
NEWPORT, R. I., 51 Long Wharf....	Individual Effort.....	" O. H. Malcom, D.D.
NEW BEDFORD.....	New Bedford Port Society.	" J. D. Butler.
PHILADELPHIA, c. Front & Union Sts.	Presbyterian.....	" Vincent Group.
Cor. Shippen and Penn Streets...	Methodist	" William Major.
Catharine Street.....	Episcopal	" W. B. Erben.
Front Street, above Navy Yard...	Baptist.....	" Joseph Perry.
BALTIMORE, cor. Alice & Anna Sts..	Seamen's Un. Bethel Soc..	" Chas. McElfresh.
Cor. Light and Lee Streets.....	Baltimore, S. B.....	" R. E. Murphy.
NORFOLK	{ American & Norfolk Sea. }	
	Friend Societies }	" E. N. Orane.
WILMINGTON, N. C.....	Wilmington Port Society....	" Jas. L. Keen.
CHARLESTON, Church, n. Water St..	Amer. Sea. Friend Soc'y....	" Wm. B. Yates.
SAVANNAH	" " " "	" Richard Webb.
MOBILE, Church Street, near Water.		
NEW ORLEANS.....	Amer. Sea. Friend Soc'y....	" L. H. Pease.
SAN FRANCISCO, Cal.....	" " " "	" J. Rowell.
PORTLAND, Oregon.....	" " " "	" E. S. Stubbs.

AMERICAN SEAMEN'S FRIEND SOCIETY,

80 Wall Street, New York.

ORGANIZED, MAY, 1828—INCORPORATED, APRIL, 1833.

RICHARD P. BUCK, Esq., *President.*

Rev. S. H. HALL, D. D., *Cor. Sec'y & Treas.*

CAPT. NATH'L BRIGGS, *Vice President.*

L. P. HUBBARD, *Financial Agent.*

OBJECTS. 1.—To improve the social, moral and religious condition of seamen; to protect them from imposition and fraud; to prevent them from becoming a curse to each other and the world; to rescue them from sin and its consequences, and to **SAVE THEIR SOULS.** 2.—To sanctify commerce, as an interest and a power in the earth, second only to religion itself, and make it everywhere serve as the handmaid of Christianity.

MEANS OF ACCOMPLISHMENT. 1.—The preaching of the Gospel by Missionaries and Chaplains, and the maintenance of Bethel Churches in the principal ports of this and foreign countries. In addition to its Chaplaincies in the United States, the Society has stations in CHINA, JAPAN, the SANDWICH ISLANDS, CHILI, BRAZIL, FRANCE, ITALY, BELGIUM, DENMARK, NORWAY, SWEDEN, NEW BRUNSWICK, &c., and will establish others as its funds shall allow. Besides preaching the Gospel to seamen on ship-board and on shore, and to those who do business upon our inland waters, Chaplains visit the sick and dying, and as far as possible supply the place of parents and friends.

2.—The monthly publication of the **SAILORS' MAGAZINE** and **SEAMEN'S FRIEND**, designed to collect and communicate information, and to enlist the sympathy and co-operation of Christians of every name, in securing the objects of the Society. The last of these publications, the **SEAMEN'S FRIEND**, is gratuitously furnished to Chaplains and Missionaries for distribution among seamen and others. The Society also publishes the **LIFE BOAT** for the use of Sabbath-schools.

3.—**LOAN LIBRARIES**, composed of carefully selected, instructive, and entertaining books, put up in cases containing between thirty-five and forty volumes each, for the use of ships' officers and crews, and placed as a general thing, in the care of converted sailors, who thus become for the time, effective missionaries among their shipmates. This plan of sea-missions contemplates much more than the placing of a Christian Library on ship-board, in that, (1) It places the library in the hands of an individual who takes it for the purpose of doing good with it, and who becomes morally responsible for the use made of it, (2) It usually places the library in charge of the Captain of the vessel. (3) It contemplates a connection between the sailor and the individual who furnishes the library which he reads. The donor of each library is informed, if he requests it, when and where it goes, and to whom it is entrusted; and whatever of interest is heard from it, is communicated. The whole number of libraries sent out by the Society, to May 1st, 1877, is 5,866, containing 290,856 volumes. Calculating 4,678 re-shipments, they have been accessible to probably 250,000 men. Over one thousand hopeful conversions at sea have been reported, as traceable to this instrumentality. A large proportion of these libraries have been provided by special contributions from Sabbath-schools, and are frequently heard from as doing good service. This work may be and should be greatly extended. More than 20,000 American vessels remain to be supplied.

4.—The establishment of **SAILORS' HOMES**, **READING ROOMS**, **SAVINGS' BANKS**, the distribution of **BIBLES**, **TRACTS**, &c.

The **SAILORS' HOME**, 190 Cherry St., New York, is the property and under the direction of the Society. It was opened in 1842, since which time it has accommodated over 90,000 boarders. This one institution has saved to seamen and their relatives, \$1,500,000. The moral and religious influence on the seamen sheltered there, can not be estimated. More or less shipwrecked seamen are constantly provided for at the Home. A Missionary of the Society is in daily attendance, and religious meetings are held on week day evenings. Similar institutions exist, in other cities, under the care of auxiliary Societies.

NOTE.—Twenty dollars contributed by any individual or Sabbath-school, will send a Library to sea, in the name of the donor. The **SAILORS' MAGAZINE** is, when asked for, sent gratuitously to Pastors, who take a yearly collection for the cause, and to Life-Members and Directors, upon an annual request for the same.